



**SYNOD OF MAR ACACIUS, CATHOLICOS OF BEIT LAPHAT, OF  
NISIBIS, OF PUERAT OF MAISAN, OF ARBELA, OF BEIT-GARMAI, OF  
PERSIA, OF KASKAR, OF BETH EDRAI**

Gabriel, bishop of Herat;  
Mihrnarse, bishop of Zabe;  
Yezdegerd, bishop of Beit Daraye;  
Simeon, bishop of Hirta;  
Moise, bishop of Peroz-Sabour;  
Daniel, bishop of Karme;  
Noah, bishop of Belasphar;  
Bages, bishop of Rima;  
Elias, bishop of Nehargur;  
Moses, bishop of Armenia;  
Abraham, bishop of Tahal;  
Batai, bishop of Hormizd-Ardasir;  
Pousai, bishop of Souster;  
Mika, bishop of Lasom;  
Papa, bishop of Mahoze-Arewan;  
Moise, bishop of Hamir;  
Abraham, bishop of Beit Madayfi;  
Bozed, bishop of Harbageblal

In the month of July of the 2nd Year of Peaceful and Kind, Balesh, King  
of kings, by the permission of divine goodness, we have gathered in this

place: Acacius, bishop, Catholicos of the East; Papa, bishop of Beil Laphat; Barauma, bishop of Nisibis; Yohannan, bishop of Karka of Beit Selok, with our brothers the other bishops from the provinces of Beit Aramaye, Beit Houzaye, Nisibis, Hedayab, Beit Garmai, and Ma'na, bishop of Rew-Ardasir.

Following the will of God, we welcomed ourselves into charity; [about] everything that was done at Beit Laphat in the Assembly, having now returned to peace and concord according to the doctrine of Our Lord, we made this pact between us: “When God gives us some occasion, we will meet, we bishops from the various places, and after examination and by mutual agreement, we will confirm, in writing, our signatures and our seals, the ecclesiastical canons, the definitions and the precepts that the holy Fathers and the previous bishops and those who still exist today; and, expected epic the slanderers have multiplied in our flocks and that they disturb by their artifices the true rules of the Church, which, they promote the true, apostolic and orthodox faith, we will all teach, we will proclaim, we will establish, each in his city and in the entrusted country to its direction, true faith and virtuous works in connection with it.”

**Canon I.** —And in the month of Sebat of this 2nd year, being gathered together in the Beit Aramayfi, in the city of Seleucia,

I, Acacius, bishop, catholicos, and the virtuous Yohannan, bishop of Karka of Beit Selok Abisho, bishop of Kaskar; Paulus, bishop of Karka of Ledan; Gabriel, bishop of Herat; Mihrnarse, bishop of Zabe; Yezdegerd, bishop of Beit Daraye; Simeon, bishop of Hirta; Moses, bishop of Peroz-Sabour; Daniel, bishop of Rarme; Noah, bishop of Belasphar; Bages, bishop of Rima; Elias, bishop of Nehargur.

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It was said in our presence that in this country of Beit Aramay there are men who pervert consciences, who, dressed in the clothing of ascetics, but far from having the virtues that this clothing presupposes, circulate in various places and deceive simple minds by corrupting the orthodox profession of the faith of the Catholic and Apostolic Church. As they are afflicted with the evil of the doctrine of the heretics and as the purity of all heresy is widespread among them, they teach things contrary to the doctrine of the holy books and blame the preachers and the doctors. By the vehemence of their blasphemes against the incarnation of Our Lord and the preaching of the Apostles, they attempt to have the name and quality of those of

whom the Holy Spirit said through the blessed Paul: “In time last, men will separate themselves from the faith and go after erring spirits and following the doctrines of demons, deceiving by false appearance and speaking lies, having a cauterized conscience, forbidding marriage, prohibiting the foods which God has created to be gratefully used by those who believe and know the truth.” — From the advice and opinion of all, we have thought, according to the pact that we have made and the constitution that we have established in Adiabene, to write in this book what concerns the stability of the faith and the correction of morals.

“We teach and we warn the entire community of the faithful that, according to the teaching of the Apostles and the doctrine of the Fathers, which were propagated and widespread in the Church of the Christ, our faith must all be fibered in the same confession of a single divine nature in three perfect persons of a single Trinity true and eternal of the Father, of the Son and of the Holy Spirit, by which paganism was defeated alongside Judaism and that our faith also must be, with regard to the Incarnation of Christ, in the confession of the two natures of divinity and humanity. None of us should dare to introduce mixing, commingling or confusion between the diversities of these two natures; but divinity remaining and persisting in its properties and humanity in its own, we unite in a single majesty and in a single adoration the diversity of natures, because of the perfect and indissoluble cohesion of divinity with humanity. And if anyone thinks or teaches others that passion or change is inherent in the divinity of Our Lord, and if he does not preserve, in relation to the personal unit of Our Savior, the confession of a Perfect God and a perfect man, let him be accursed!

**Canon II.** — Concerning these deceivers mentioned above who, by their lying dress, covered in black clothes as a sign of their aberration, deceive simple people under the appearance of penitence and nazirateship, of religion and asceticism, which formerly the ancients practiced by establishing their homes in the uncultivated desert, far from the commerce of men and the habitat of towns or villages, to serve and honor God, we prescribe the following: They are truly the disciples and children of these blessed ones and if they want to imitate them in their works as in their vehement, let



them follow their example in places which correspond to their habit. They are not permitted to enter towns or villages where there are bishops, priests, deacons, to live there and become a cause of dissension, and to cause trouble between the priests, beings and their flocks, between masters and their disciples; that they do not hold an assembly in these places and that they do not offer sacrifice there: that they do not give baptism there, thus disturbing the ecclesiastical hierarchy, as they have done until now. But let them go to the convents and to the uncultivated places and let them settle there and remain there. Let them be under the jurisdiction and obedience of bishops, priests and scribes who have authority and are established on their monasteries and on the places where they live. If, after this decision and this constitution which prohibits them from living in cities or the countryside where there are despairs, they enter again into the cities to dwell there, or if they are found establishing their homes in the middle of the villages, and offering sacrifice or receiving the people outside the Church, or conferring baptism, and not only in the monasteries and the places above designated. They will be censored and deprived of the middle priestly ministry and participation with Christians. And every bishop, priest, deacon or secular faithful who will receive them, who now and henceforth will lend them a hand helpful to do in his town, in his countryside, in his house, one of the things prohibited, or to stir up trouble in the Church, will be censored and prohibited. If he is a priest, of his functions. If he is secular, to enter the church and participate in the holy mysteries.

**Canon III.** —As for the way of living which is appropriate to the truth and which is worthy of faith in Christ, this is our definition: Now and henceforth, let no bishop establish obstacles or difficulties to prevent expensive marriage in the country he governs and, in the church, where he exercises his functions. Enough of the evils which until today have fallen on our dioceses through adultery and fornication, of which Tiniquito has spread and reached the ears of people outside, so that contempt and derision have been raised against us in the conscience of all peoples. Let none of us forcibly enforce this commitment in his clergy, either among the village priests or among the clerics who are under his authority; but let his teaching on this point be consistent with the teaching of the Holy Books, and let him, through his own weakness, know the weakness of others. Christ, Our Lord, in fact replied to the Apostles who asked Him if the desire for marriage was useful to them, saying: “That not every man is capable of this thing”; and shortly afterwards he left the matter to the will of the Apostles, saying: “Let him who can suffice be sufficient.” In accordance with the doctrine of Our Savior, the blessed Apostle instructed the Corinthians, who had written to him to let them know if it was appropriate to forbid marriage, by saying to them: “Concerning the things that you have told me, it is good for the man not to approach the woman; but, because of fornication, that each one has his wife and each woman has her husband.” In another place, the Apostle considering human weakness and the difficulty of the thing, instructs those who have voluntarily bound themselves by this promise, and said: “And I say to those who are not married and to widows that it is good for them to remain as I am; but if they suffer, let them get married; for it is better to take a wife than to suffer through the concupiscence.” And us too, now that each of us knows the damage that has been caused to us and to our flocks by the release of the immoral who scandalized the conscience of many people, we reveal our pains, we reveal our faults and we have not been ashamed of the remedy openly proposed to the sick, as for their behavior, who are among us, nor of the change of conduct and penance that we rightly impose on ourselves and our people. And, in fact, we will testify in favor of these words of the great Doctor: “That in truth it is better to take a wife than to burn with concupiscence.” Each of us will choose One of these two things: either perfect continence, or regular marriage, relying on the teaching of blessed Paul who, concerning the things which are suitable for the episcopate, gives his instructions to Timothy, in his letter, expressing himself thus: “If anyone desires the episcopacy, he desires a good thing. It is appropriate that the bishop be irreproachable, the husband of only one wife.” It clearly follows for everyone from this doctrine that whoever is married to one wife fulfills the law of the Father by his marriage. It is also permitted for each of the deacons who have already received the new nation of the diaconate to unite with a woman by a regular and legitimate marriage, and to free themselves from the ancient custom which, because of the relaxation of the £roughed, is blamed and derided by people outside. As for



those who newly present themselves for a finished position in the hands of the diaconate, we will examine at the same time as their other works what concerns their legal union, and, if they are legitimately married, they will receive the ordination of the diaconate, in such a way as to that they fulfill the apostolic doctrine which says: “Let deacons be the husbands of one wife, presiding properly over their sons and daughters.” — And moreover, in order to heal completely, even in spite of themselves, the infirm who are among us, that is to say those who, according to the word of the Apostle, have cut themselves. They have all hope and have eagerly given themselves over to fornication and the practice of all filthiness, those who delight in fornication and adultery, those who are not regularly united, do not beget and do not raise (their children) legitimately according to the will of God, we add this again to this canon: “Now and henceforth a bishop will not confer the ordination of the diaconate on a man of his city or of the villages which are under his jurisdiction, without first inform if he has a good conduct worthy of the ordination for which he is presenting himself, and moreover, if he has a legitimate union and children; so as to carefully remove from the Church of Christ all arrogance and the ostentation of false teachers who call manage and procreation an evil, and who appease their desires through adultery, fornication, and evil artifices. — We all, with a vigorous spirit, despising the vain glory, with a common opinion, we will put an end to traditions in our flocks worn out and harmful, and we will establish just and correct rules for those who are married and for single people who are in the dioceses entrusted to us by divine grace. — We teach that he who voluntarily chooses To be far away from the household must remain alone and without dissipation in a monastery, in purity and continence. And if he preferred to serve and honor Christ in chastity and the renunciation of all earthly things, is convicted of adultery or fornication, subsequent to this open permission to enter into a legitimate marriage and to generate children, he will have to suffer the penalty decided by the canons; if he has the title of priest, let him become a stranger to the priestly ministry, until he has done the appropriate penance to his transgression and that he appears worthy of absolution. For his part, he who, having contracted a legitimate marriage, dares, apart from his wife, to use others, and he who, being married regularly, prevents the fruit of marriage apart from the natural disease of sterility, must also be deprived of the communion of the Church and the priestly order. If a priest is not yet married and wants to marry legally and father legitimately, or if the one who’s the first wife died wants to take a second and observe the legality of the union with the second as with the first, his bishop has no right to oppose his desire: because legitimate marriage and the procreation of children, either before or after the ordination, is a good and acceptable thing before God. A brother must be considered as having only been united with one woman, although this one was changed by the force of death or the necessities that arise in this world, even though he took two ones after the other. We prescribe and teach that this must be so, so that the choice of perfection, in preference to marriage, legitimate union and the procreation of children, is free from all constraint and impediment. — If anyone rebels against this true doctrine, or thinks in his pride that it is despicable, or finds it preferable to do and teach things which suit this hypocrisy which with the help of Christ we have revealed and want to move away from us. If one cannot be brought to hold to the truth of our faith, recorded in this book, and to observe with identity one of these two things: either perfect holiness, or a legitimate



union adorned by the chaste procreation of children; if he does not adhere to the sentence that we recorded above against the seducers called ascetics in name, but far removed from reality (asceticism). if he does not affirm his adherence to all these things, with goodwill and with a free spirit Ann. 486. of any artifice, by his seal and signature; if it is a bishop, a priest or a monk who teaches the opposite of these things and does not adhere to everything recorded above and defined in this writing: he does not will have more communion with us, we will refrain from participating with him, and we will prohibit him from the priesthood of which he exercised part of, and we will not allow him to serve in any order of the Church. And if it is a singular, he can be censored and anathematized.

And we have continued the truth of all that is written above with our seals and our signatures:

1. I, Acacius, Bishop, Catholicos of the East, adhere to everything written above and have signed and sealed.
2. I, Papa, bishop of Beit Laphat, metropolitan of Beit Houzayd, adhere to everything that is written above, and I have signed and sealed.
3. I, Hai, archbishop of Pherat-Maisan, agree with everything written above, and I have signed and sealed,
4. I, Phaboumai, bishop of the town of Merw, agree to everything written above, and I have signed and sealed.
5. I, Yobarnan, ev. of Karka of Beit Selok, metropolitan of Beit Garmai, I adhere to everything written above, and I have signed and sealed.
6. I, Batai, bishop of Hormizd-Ardasir, adhere to everything that is written above, and I have signed and sealed.
7. I, Aniso, bishop of Kaskar, agree to everything written above, and I have signed and sealed.
8. I, Simeon, bishop of Hirta, agree to everything written above, and I have signed and sealed.
9. I, Yezdegerd, bishop of Darai, adhere to all of what is written above, and I have signed and sealed.
10. I, Sila, deacon and notary of Mihrnarsb, bishop of Zabe, I received your order to sign for him this writing which he confessed; I adhere to everything written above and I seal it with its seal.
11. I, Narsa, deacon and notary of Bages, bishop of Rima, received orders from him to sign this written in his name; I adhere to all that is above, sign with its seal.
12. I, Povsai, bishop of Sousteri, adhere to all the things written above, and I have signed and sealed.
13. I, Mika, bishop of Lasem, agree to everything written above, and I have signed and sealed.
14. I, Abraham, bishop of Madai, adhere to everything written above, and I



have signed and sealed.

15. I, Joseph, priest and notary of Mar Elias, bishop of Nehargour, signed this writing Mar Acacius. Your order from this one which adheres to all the clauses written above, and I seal and sign it.

16. I, Noah, bishop of Belasphar, adhere to everything that is written below; I sign and seal it.

17. I, Isaac, bishop of Karka-Maisan, agree with everything written above, and I have signed and sealed.

18. I, Abraham, bishop of Tahal, adhere to everything that is written above, and I have signed and sealed.

19. I, Papa, bishop of Arewan, agree to everything written above, and I have signed and sealed.

20. I, Abraham, priest of the great church of Aksondnokre, sign this writing to Mar Joseph, bishop of Rai, as I received from him who adheres to everything that is written, and I sealed with his seal.

21. I, Moise, bishop of Pirdz-Sahour, adhere to everything written above, and I have signed and sealed.

23. I, Daniel, bishop of Karma, agree to everything written above, and I have signed and sealed.

23. I, Bozed, bishop of Harhagelal, agree to everything that is written above, and I have signed and sealed.

24. I, Aphrahat, bishop of Beit Bagas, adhere to the things written above, and I signed and sealed.

25. I, Osee, bishop of Ganzak of Adherbaidjan, agree with everything that is written above, and I signed and sealed